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teaching. Thus while the writer sacrifices breadth and completeness—for it need not be said that the Gospel of John is much more than the Gospel of Christ's deity—he gains in definiteness and force. The tone of the book is earnest and dogmatic. The standpoint is rigidly orthodox. The style is not beautiful, but it is strong, and not without impressiveness. Short sentences are the rule. Positive assertions abound. Qualifications are few. A kind of system resembling that of the Catechism rules the form of the lectures but it is vitalized by sanctified zeal. The writer's opinions however on matters of biblical criticism are worthless. There is no such certainty about the facts in the case as his absolute assertions imply when he declares "Matthew's Gospel was written in Hebrew:" "we have the writings of Clement, the friend and companion of Paul." We have the writings of a Clement but it is improbable that he was the friend and companion of Paul. The strongest thing in the way of condemnation that Mr. Gregg has to say about the fraudulent "Acta Pilati" and other apocrypha is that they are "fragmentary and we will not build on them." We may note by the way the same inaccuracy in his quotations when he assigns Crashaw's, "Conscious water saw its God and blushed" to Dryden. He seems to incline to the doctrine of conditional immortality in his discussion of the raising of Lazarus. But in his main positions he is thoroughly safe and on the whole satisfactory. Teachers will be stimulated by reading this book.

Dr. Rice has added another to his series of Gospel commentaries. It is characterized by the same thoroughness and accuracy as were seen in the former books on the Synoptical Gospels. It calls for little remark beyond the hope that many students of the Gospel may find and use it in their work. The maps and original engravings adds to its beauty and usefulness. The only weakness seems to be in the "suggestive remarks" which are crowded and fragmentary and either too vague or too modern fairly to represent the great teachings of the Gospel of John. But it is a temptation to every expositor of John to permit himself to be overwhelmed by the immense suggestiveness of the scenes and teachings. It is necessary to keep the rein on one's thoughts constantly and make it the aim simply to grasp and reproduce both the evangelist's main purpose and the clear details through which that purpose is realized. In this endeavor there will be produced enough "suggestive remarks" to benefit the student without distracting his thought from the main lines of the Gospel's course.

Greece and the Gospel.

The Influence of Greek Ideas and Usages upon the Christian Church. Hibbert Lectures 1888. By the late Edwin Hatch, D. D. Edited by A. M. Fairbairn, D. D. New York: Charles Scribner's Sons. Pp. xiii., 359. Price \$3.75.

A study in "Higher Criticism" applied to the early Christian life and thought may well startle some readers who have hitherto been trusting that the feats of this destructive engine were confined to the Scriptures. But this is precisely what Dr. Hatch's book reveals—an analysis of the literary remains of Greece and of the Christian Church in the first four centuries and an estimate of their common relations. What did Greece contribute to the life and thought of Christianity? is the theme. The field has not been worked hitherto with any thoroughness or indeed by any investigator. The author says, "I have ventured as a pioneer into comparatively unexplored ground."

An outline of the progress of the discussion will prove the best means for laying before the reader the importance of the subject and of Dr. Hatch's contribution to it. Two extremes are selected, the Sermon on the Mount and the Nicene Creed. How did the church pass from the one to the other? The change of spirit is coincident with a change in soil and the presence of a new element, Hellenism. The method employed by the author is to examine the Ante-Nicene Greek thought which is ample and the Post-Nicene Christian thought which is also ample and then correlate antecedents and consequents. So much for introduction. The Second Lecture considers Greek Education, the characteristic element of the Greek world into which Christianity came, and to note its influence. The Third Lecture discusses Greek and Christian Exegesis, the Fourth, Greek and Christian Rhetoric. These disclose respectively the influence of the Greek allegoric temper upon the Christian biblical exegesis and of the Sophistic Methods upon Christian preaching. In Lecture Fifth the same comparisons are pursued in respect to Philosophy; and the Greek tendencies to define, and to speculate are shown to have had disastrous results in Christian thinking. Ethics is the subject of the Sixth Lecture, and the substitution of the Ethics of Roman law for those of the Sermon on the Mount is exhibited. Lectures seven to nine discuss Theology from the Jewish and Greek standpoints and are packed full of important material but not so new and striking as in the other lectures. A most novel and impressive chapter is that upon the Influence of the Greek Mysteries on Christian Usages showing how secret and elaborate ceremonials gradually took the place of the open and simple primitive Christian customs. Lectures eleven and twelve are summaries of the whole—the first considers the incorporation of Christian ideas as modified by Greek into a body of doctrine and the second the transformation of the basis of Christian union and the putting of Doctrine into the place of Conduct.

We cannot overestimate the importance of this whole discussion. No student of the Bible, of Church history, of religious thought, of Christian Theology can pass it by. It contains errors of analysis and inadequacies of generalization, no doubt; the author acknowledges his liability to mistake in these directions. But the method is scientific and the question at issue is real and essential. Dr. Hatch's work will endure and form the basis of future investigations which will change for the better (because the simpler and more original) the face of the past and, let us hope, the direction of Christian thinking and action for the future.

The Gods of Greece.

Studies of the Gods in Greece at certain Sanctuaries recently excavated. Being eight lectures given in 1890 at the Lowell Institute. By Louis Dyer, B. A. Oxon. New York: MacMillan and Co. Pp. 457. Price \$2.50.

The modern methods in the study of religious problems receive a fine illustration from this treatise of Mr. Dyer. He bases his conclusions and descriptions mainly upon the results of excavation and only secondarily upon the testimony of literature and tradition. The spade and the pick which have been so busy in the last two decades in old Greece have unearthed not only ancient temples but also votive offerings, statues and other such materials which throw light upon the literary remains, correcting traditions, enlightening dark passages in ancient writings and making it possible to construct almost a living representation of the various and diversified cults of those times.